Robert Hamill Nassau

Translations
Troy no. 1

MS
N1875t7
v.1

Translations

Troy.

No. 1.

Property of
Robert H Nassau
Novem. 1849

I.—. Now first of all things it is sufficiently established, Troy being taken, among the rest that the Trojans were treated cruelly: that the Grecians refrained from all right of war with two, Æneas and Antenor, both by an old right of hospitality, and because they always were the authors of peace and of returning Helen. In different misfortunes after that, that Antenor with a multitude of Eneti, who being driven from Paphlagonia by sedition, were seeking both a settlement and a general, the King Pylaemenes being killed at Troy, had come to the innermost gulf of the Adriatic sea: and the Euganei being driven out, the Eneti and Trojans held those lands: and in which place first they went out, was

2 called Troy, and thence the name is to the Tro=
=jan country; the whole notion is called Ven=
=etian. That Æneas having fled from home by
a similar slaughter, but the fates leading to
greater beginnings of things, came first into
Macedonia, after that he bore down into Sici=
=ly seeking a settlement, held from Sicily in a
fleet to the Laurentine fields. And the name to
this place is Troy. There the Trojans disembarked
= as there remained to whom, from their great
wanderings almost nothing except the arms
and the ships — when they brought the booty from
the fields, the king Latinus and the Aborigines ran
armed to hinder the force of the strangers.
The report is twofold, thence: some say that
Latinus being conquered, he made peace with Æ=

=neas: afters, when the formed lines stood forth, that Latinus proceeded among the first and called the general of the strangers to a colloquy: after that he had asked, who the mortals were, whence, or by what cause they journied from home, or seeking what they had gone out in the fields of the Laurentines; after he had heard, that the multitude was Trojans, the general Æneas the son of Anchises and Venus, fleeing from home the country being burnt, and sought a seat et a place of building a city, et having admired the nobility of the nation and of the man, and the mind being prepared either for war or peace, the right hand being given joined the faith of future friendship. After that a treaty

4 was struck among the generals, and a salutation of the army made: that Æneas was in the palace of Latinus; that among the houshold gods Latinus joined a domestic treaty to the public one: his daughter being given in marriage to Æneas. Therefore that thing affirmed a hope at length of finishing their wanderings with a sure and certain seat: they build a city: Æneas called it, from the name of his wife, Lavinium. In a short time also a manly race was from the new marriage, to whom parents give the name of Ascanius. 11. After that the Aborigines and Trojans together were sought by war. Turnus, the King of the Rutuli, to whom Lavinia was engaged before the coming of Æneas,

breaking it ill that a stranger was preferred to himself, brought war at the same time to Æneas and Latinus. Neither army returned joyful from that battle: the Rutuli were conquered, the victorious Aborigines and Trojans lost their general Latinus. After that Turnus and the Rutuli, mistrusting the things, fled to the flourishing power of the Etrusci and to Mezentius, the King of them, who, reigning in the opulent city Caeres, from the beginning was less joyful in the origin of a new city, having thought that the Trojan thing grew more then in excess than was sufficiently safe to the neighbors, not slowly joined his social arms with the Rutuli. Æneas, against the fear of so great a war, that he might conciliate the minds of the Aborigines to himself, called each nation, Latins, nor were all under that by law only, but also by name. Nor after that did the Aborigines cease from affection and faith with the Trojans towards the King Æneas. And Æneas trusting, rather, in the growing daily of two people in their minds, although Etruria was so great in power that the fame of its name had filled not only the lands but the sea also through the whole length of Italy, from the Alps to the Sicilian strait, however, when he was able to drive away war from his walls, he led forth his forces to battle. The battle after that was the second to Latins, also the last of mortal labors to Æneas. He is buried whatever it is just and right he should be called beyond the river Numicus. They call him, Jupiter indigites, III.—. Ascanius the son of Æneas was not yet mature for command, nevertheless that command remained safe to him to his manly age: in the meanwhile by a woman only guardianship — so great a nature was in Lavinia — that the Latin thing and the Kingdom of the grandfather and father remained to the boy. I do not doubt — for who can affirm so old a thing for a sure thing — whether this was Ascanius or a greater than he, born from a mother Creusa, Troy being safe, and the companion of his paternal flight, which same Julus the Julian family call the author of their name. This Ascanius whoever and born from whatever mother — certainly was born from Æneas — Lavinium abounding in altitude of [illegible], already

flourishing, as then things were, and left a rich city to his mother or stepmother, and built another new one under the Alban mount, which, from the site of the city extended along the side was called Longa Alba. Almost thirty years intervenened between the leading out the colony from Lavinium to Alba Longa. Nevertheless the powers had increased so much, the Etrusci especialy being routed, that neither by the death of Æneas, nor after that in the womanly guardianship, as first beginning of a fayish reign, did either Meyentius and the Etrusci or any other neighors dare to move arms. So peace was brought together, that the river Albula, which now they call the Tiber should be a boundary to the Etrusci and Latins. After that Silvius the son of Asan=ius, born by a certain cause in the woods, reigns: he begets Æneas Silvius he after that Latinus Silvius: a few colonies being led out by him, they are called Old Latins: afterwards the surname remained to all the Silvii, who reigned at Alba. Alba rose from Latinus, Atys from Alba, Capys from Atys, Capetus from Capys, Tiberinus from Capetus, who being drowned in the crossing of the river Abula, gave a name to the river celebrated to posterity. After him Agrippa, the son of Tiberinus, reigned the Kingdom being received from his father: after Agrippa, Romulus Silvius: he being struck with lightning gave the Kingdom from his hand to Aventinus, he, buried in that hill, which now is part of the Roman city, gave a surname to the hill. Proca after that reigns. He begets Numitor and Amulius, he chooses the old Kingdom of the Silvian family, for Numitor who was the oldest child. Nevertheless force was able more than the will of a father or the shame of the age: his brother being dethroned, Amulius reigns. He adds crime to crime: he takes away the hope of birth by perpetual virginity, under the coun=tenance of honor to Reae Silvia the daughter of his brother, when he made her a Vestal. IV.–. But the origin of so great a city is owed, as I think, to the fates, and the prosperous beginnings of so great command to the power of the Gods. The Vestal being ravished by force, when she had brought forth a double birth, called Mars the father of the uncertain race, either

having so thought; or because a god was a more honorable author
of the fault. But neither gods, nor men may shield either her or her
children from royal cruelty: the priestess being bound was cast into
prison, he orders the boys to be cast in flowing water. By chance
by a certain providence the Tiber having flowed beyond its banks in smooth
pools, nor was it able to be come to at the course of the true river; and it
gave a hope to those carrying them, that the infants would be drowned
although the waters were sluggish: so, they expose the boys, as finishing
the comand of the King, in the nearest pool, where now is the Ruminalian
fig tree - they say that it was called Romularis. Vast wastes were in these
places. The fame is held, that, where the boys were exposed, when the smooth
water had left the flowing channel dry, a thirsty wolf from the moun-
tains around bent her course to the boyish cries: she, mild to such
a degree, afforded her dugs let down to the infants, that the keeper of
the royal flock found her licking the boys with her tongue. They say that
to him was, Faustulus: they were given by him to the care of his wife La-
rentia to be educated. There are those, who think that Larentia was cal-
led a wolf by the shepherds her body being prostituted: and that thence
a place was given to the fable and miracle. So, being born, and so being
educated, when first their age grew, lays neither at the folds nor at
the flocks, they began to scour the woods in hunting: hence, strength
being taken to their minds and bodys, already they subsisted not
only upon wild animals, but also made attacks upon robbers laden
with booty, and divided the things taken, with the shepherds; and with
these, the band of youths growing daily, they performed their busines
and plays. V. — Already then this play, Lupercal, they say was in the Palatian
mountain - and the mountain was called, Pallanteum from the Arcad-
dian city Pallanteum, after that Palatium: — that Evander, who, from that
nation of Arcadians, had held the places many times before, yearly insti-
tuted the plays, that youths venerating Lycaean Pan, run naked for play
and lasciviousness, whom the Romans afterwards called, Inuus. They being
given to this play, when it was yearly known, the robbers having laid in

wait on account of the anger of the lost boots, when Romulus had defended himself by force took Remus and brought him bound to Numitor willingly accusing. They give especially to the crime that a charge was made by them in the fields of Numitor: afterwards that a band of youths being collected, they took the booty in a hostile manner. So Remus was given to the punishment of Numitor. Now already a hope had been to Faustulus that a royal race was educated by himself: for he both knew that the boys were exposed by the command of the King, and the time in which he had nourished them, agreed to that: but the thing being immature, was unwilling to show it unless either by occasion or necessity. Necessity came first: so being forced by fear, he showed the thing to Romulus. And by chance remembrance of his grandchildren had touched the mind of Numitor, when he had Remus in custody, and had heard that the Brothers were twins, and by comparing the age of them and the nature itself by no means servile, and by enquiring had come to that, that it was not far off but that he should recognise Remus. So on all sides a plot was plotted for the King. Romulus made a charge against the King, not with a band of youths for he was not equal to open force but different shepherds being ordered to come to the palace by a different route: and Remus aided with another band prepared from the house of Numitor: so they killed the King. VI. Numitor, during the first tumult, saying that the enemies had arisen and invaded the city when he had called the Alban youth to obtain the citidal with the gun and arms, after that sees the youths rejoicing, come to himself, the slaughter being perpetrated, immediately a council being called shows the crime of his brother against himself, the origin of his grandchildren, how born how brought up, how they were known, afterwards the slaughter of the tyrant and himself the author of it. The youths having entered through the middle assembly with a line when they had saluted their grandfather King, the consenting voice of the whole multitude following in the name and command established to the King. So the Alban thing being entrusted to Numitor, a desire seized Romulus and Remus of building

a city in those places in which they were exposed and where they were brought up. And the multitude of Albans and Latins was overflowing to that also the shepherds were added, who all easily made a hope that Alba was to be little, Lavinium little, before that city which was about to be built; After that the hereditary evil, the desire of reign, came between their thoughts, and, and after that a shameful contest arose from a sufficiently mild beginning: because they were twins nor was the shame of the age able to make a difference. Romulus and Remus take places on Palatium and Aventinus for auguries, that the gods of whom those guardianships, might choose by auguries, who should give a name to the new city who should reign over it built with command. VII.r. The augury, six vultures, is said to have come first to Remus and already the augury was announced when a double number showed them selves, and his own multitude saluted each one king: those gave the kingdom from the time taken, those from the number of the birds: After that when they came together with altercation, they are turned by the quarrelling of anger to slaughter: there in the confusion Remus falls being struck. The fame is more common that Remus jumped over the new walls in contempt of his brother: afterwards that he was killed by the angered Romulus, when also taunting he threw these words "so also whoever shall jump over my new walls": so Romulus alone was powerful; the city being built it received the name of the builder. First he fortified Palatium in which he was brought up he makes sacred places to the other gods by the Alban rite, to Hercules by the Grecian, as they were instituted by Evander. They relate that Hercules, Geryon being killed, drove out bulls with a wonderful species, and near the Tiber river, which, driving the herd before himself, he had crossed by swimming, had laid himself weary in the way in a grassy place, that he might refresh the bulls with quiet and with joyful food there when sleep had oppressed him heavy with food and wine, a neighboring shepherd of that place, by name Cacus, fierce in strength being charmed with the beauty of the flock, when he wished to turn away that booty, drew the bulls turned, by their tails into a cave, each one celebrated for beauty, because, if he had compelled the herd by driving the tracks themselves were about to

lead back to it the master seeking. Hercules being aroused from sleep at the first dawn when he looked over the flock with his eyes and knew that a part was absent from the number, went the nearest cave if by chance the tracks might lead to that. When he sees all turned outwards not to lead in any other part, confused and uncertain of mind he begins to drive the herd away from the dangerous place. Afterwards certain bulls being driven, as was fit, bellowed for the desire of those remaining, the voice of the cattle shut up in the cave being returned, it turned Hercules. Whom, when Cacus wandering to the cave had endeavored to prohibit being struck with a club he laid in death calling in vain on the faith of the shepherds. Then Evander having fled from Peloponnesus reigned those places rather by authority than command: he was a man venerable in the miracle of letters, a new thing among men rude of arts more venerable by the accredited divinity of his mother Carmenta, who speaking fate, those nations had admired before the coming of the Sibyl in to Italy. Then this Evander being excited by the concourse of trembling shepherds around the stranger accused the manifest slaughter, after he had heard the deed and the cause of the deed and beholding the habit and form of the man somewhat more ample and more august than human, asks, who the man might be. When he receives the name and the father and his country, he says, "hail Hercules, son of Jupiter, my mother a truth speaking prophetess of the gods sang that you would increase the number of the coelestials and this altar is about to be dedicated to you, which the most opulent nation in the lands hereafter shall call the greatest and shall inhabit by your rite". Hercules, the right being given, said that he would receive the omen and was about to fulfill the fates, the altar being built and dedicated. There first a wonderful bull being taken from the herd worship was made to Hercules, the Potitii and Pinarii, which especially celebrate families then lived in those places, being called to the ministry and to the feast. So by chance it happened, that the Potitii were present at the time and the entrails were placed to them, the Pinarii the entrails being eaten came to another feast: afterwards it remained established, whilst the family of the Pinarii that they should not eat the yearly entrails. The Potitii being brought up by Evander they were priests of that rite through many years, until the

yearly ministry of the family being given to public servants, the whole nation of the Politii perished. Then Romulus under took this one foreign rule of all, then already a favorer, by the virtue of his partaken immortality, to which his own fates were tending him. VIII.– The divine things being finished rightly, and the multitude being called to a council, which was able to unite in the body of one people, by nothing in [illegible] laws, he gave laws to unite in the body of one people, which was able in nothing without laws which he thought were about to be holy to a rude race of men, if he had made himself venerable by the ensigns of command when he was more august by a certain habit, then he made himself especially so twelve lictors being taken. Some think that that number followed from the number of the birds which showed the kingdom by auguries: it does not repent me to be of the opinion of them to whom it pleases that both the attendants and this kind were from the neighboring Etrusci. whence also the cural chair and the toga praetexta were taken, and the number itself was led: and so the Etruscians had it because the king was created commonly from twelve people, and single people gave single lictors. In the meantime the city grew by taking in other and other places in the fortifications, when they fortified rather in the hope of a future multitude than for that which of men then was. Afterwards lest a vain magnitude might be to the city, he opened a place as an asylum which now is by seven descents, between two groves by the cause of joining a multitude, by the old council of those building cities, who by calling an obscure and humble multitude to themselves feigned that their children were born from the earth. To that all the multitude of the neighboring people without discrimination whether it was free or enslaved fled desirous of new things and that first was to the the commenced magnitude of strength. When already it did not repent him of the men after that he prepares council for strength; he may create a hundred senators either because that number was enough or because there were only a hundred who were able to be created senators they were called fathers certainly from honor and the progeny of them patricians. IX.– The Roman thing was strong to such a degree that it was able in war with any of the neighbouring states: but by the want of woman

its greatness was about to last the age of a man, because a hope was nei=
=ther to them of children at home, nor were marriages with the neighbors.
Then from the council of the fathers Romulus sent messengers to adjoining na=
=tions, who might seek marriage and society with a new people: that cities
also as others were born from a low estate: after that, their bravery and the god
would delight them to make great power and a great name for themselves
that he knew enough that the gods were present at the Roman origin and
bravery would not be wanting: afterwards, it would not vex the men to mix
their blood and nation, The embassy was nowhere here kindly, at the same time
to such a degree despised and at the same time so much feared, for their
children and for themselves the difficulty growing in the way: and they
were sent away, many asking, why they had not opened an asylum for wo=
men, for at last that would be an equal marriage. The Roman youth suffered
that weakly, and not doubtfully did the thing look to force. To whom Romulus give
a fit time and place, hiding the weakness of his mind, he prepares plays from
industry, the yearly equestrian Consulia to Neptune: afterwards he orders th
spectacle to be announced to the neighbors, and they may celebrate them by
how great an appearance they then knew, or were able, that they may make the
thing clear and expected. Many mortals come together also by the desire of see
=ing the new city. also especially these nearest the Cuninenses, Crustumini, Antem=
=nates: already all the multitude of Sabines came with their children and
wives: being invited hospitally through the houses, when they had seen the site an
walls and the city frequent with houses, they wondered that the Roman thing
had grown in so short a time. When the time of the spectacle came and the mi
were given to that with their eyes then force rose from the prepared plan; and the
sign being given the Roman youth dispersed to siezing the virgins. A great part
by chance, were taken upon whome each one fell: men from the common people, to wh
the business was given, were carrying home, certain excellent in form, destined f
the chief of the fathers. They say that one noted far before the others with bear
and countenance was seized by a company of a certain Thalassius and
many asking to whom they bear her, every while they cried that she was
borne to Thalassius; lest any one should offer force: afterwards this was

made a nuptial cry. The play being disturbed by fear the sorrowful parents of the virgins fled, calling it a shameful of violated hospitality, and invoking the god, to the yearly plays of whom they had come, that they were deceived through faith and confidence. Nor was any hope better, to those taken, concerning themselves, or their indignation less: but Romulus himself went around, and taught that that was done by the pride of the fathers who had denied marriages to the neighbors: nevertheless that they were about to be in marriage, in the society of all the fortunes of the state, and of children, than which nothing can be dearer to the human race, that now they should soften their angers, and should give their minds to whom fate had given their bodies: that force often had arisen from injury, and here this: they were about to use better husbands, because each one, for himself, would endeavor, that he would perform his own part in duty, also that he might fill the desire of parents and of country. The blandishments of the men were added excusing the deed by their desire and love, which were effectual prayers especially to womanly nature. And already the minds were softened to those seized. But the parents of those taken, excited the states then especially with mean clothing, and with tears, and with complaints: nor at home did they contain their indignation, but on all sides congregated to Titus Tatius King of the Sabines: and embassies came to him because the name of Tatius was greatest in those regions. The Caeninensians, and Crustuminians, and Antemnatians, were those to whom part of the injury pertained: Tatius and the Sabines seemed to these to act slowly: between themselves the three people commonly prepare war. Nor did the Crustuminians and likewise the Antemnatians move themselves sufficiently fast for the accelop and anger of the Caeninensians: so the Caeninum nation by itself made a charge into the Roman country. But Romulus meets them wasting scatteringly with an army: and teaches, in a light battle that anger is vain without strength: he routs and puts to flight the army, it being routed he persues it: he kills and spoils the King in battle: the general of the enemies being killed, he takes the city at the first charge. Afterwards the army being led back victorious he, when he was a man great in deeds, then was not less a shower of deeds ascended to the Capitol, bearing the spoils of the slaughtered general of the enemies, suspended in a vessel made on purpose for that, and there placed

them by an oak sacred to the shepherds at the same time with the gift-sh
=ed a boundary for a temple of Jupiter and added a surname to the deity: "Oh!
Jupiter Feretrius" said he "I, Romulus, a victorious king bear these, to thee, an
I dedicate a temple in these regions which now I have measured in my mi
and a seat for the opima spolia, which, the kings and generals of the enem
being killed, posterity shall bear, following, me as the author". This is the origin
the temple, which first of all things was sacred to Rome. So after this it seeme
to the gods, neither the word of the builder of the temple should be unfulfil
which said that posterity was about to bear spoils to that, nor, that by the mu
=ltitude of partakers, the praise of his gift should be common: afterwards, in
so many years, and so many wars, the opima spolia were twice taken, to su
a degree was fortune rare of that glory. XI. Whilst there the Romans carry
on things, the army of the Antemnatians, by occasion and the solitude, makes
an incursion hostilly upon the boundaries Roman. And quickly a Roman
legion led against them oppressed them scattered in the fields: therefore the enemies were
routed at the first charge and shout, and the city taken: Romulus rejoici
in a double victory, his wife Hersilia, fatigued by the prayers of these taken, pra
that he may give pardon to the parents of them, and may receive them in the
state: so the thing is able to come together in peace. That is easily obtained.
After that he goes out against the Crustuminians who were carrying on war.
There also less of battle was, because their minds had fallen by the other
slaughters. To each, colony are sent: more were found, who, on account of
the fertility of the land, gave their names to the Crustuminians. And thence
frequently it was migrated to Rome by the parents and relations of those taki
A very new war arose from the Sabines; and that was by far the greatest:
for it was acted nothing by anger and desire: nor did they show war befo
they carried it on. Craft also was added to counsel: Spurius Tarpeius was ov
the Roman citidal: Tatius corrupts a virgin daughter of his, with gold, th
she should receive them armed into the citidal: by chance she had go
to seek water for sacred things, beyond the walls. Being accepted, they killed
her overwhelmed with arms; either that the citidal might seem to be take
rather by force, or of giving an example with the cause, lest any one hereaf

might be a betrayer of faith. It is added to the fable, because commonly the Sabines had golden bracelets of a great weight to the left arm and double rings of a great kind, that she had asked that which they had upon the left arms: from that the shields were piled to her instead of golden gift. There are who say that she asked for what might be on the left hands concerning the arms on the right; and being thought to act with fraud, was ruined with her own wages. XII. Nevertheless the Sabines held the citadel: and the next day, when the Roman army being formed filled what of plain was between the Palatine and Capitoline hill, the Romans went against the enemy, before that they had descended in to the plain, anger and desire of regaining the citidal stimulating their minds. Mettius Curtius with the Sabines, Hostus Hostilius with the Romans, the chiefs on each side stir up war. He sustains the Roman thing at the first sign with courage and boldness: as Hostius fell immediately the Roman line bent and it was routed to the old gate of Palatium. Romulus himself also born along by the multitude of those fleeing, raising his arms to heaven said "Oh! Jupiter, ordered by your birds I laid the first foundation for a city here in Palatium: already the Sabines have the citidal bought by fraud: hence, armed they turn hither, the middle valley being passed. But thou; Oh! father of gods and men, now hinder the enemy, take terror from the Romans, and stop the shameful flight: here I vow a temple to the Jupiter Stator, which may be a monument to posterity, that the city was saved by your present care." having prayed those things, as if he knew they were heard, says he, "here Oh! Romans, Jupiter the greatest, best orders to stop and renew the battle". The Romans stop as if ordered by a celestial voice, Romulus himself hurrys to the first. Mettius Curtius the chief among the Sabines had run from the citidal, and had driven the Romans scattered, as much space as there is to the whole forum: now was already far off from the gate of Palatium, crying "we conquer the perfidious guest, the cowardly enemies: already they know it is another thing by to sieze virgins, another thing to fight with men. Upon him, glorying these things, Romulus makes a charge with a band of very fierce

gone this. Then by chance Mettius was fighting from a horse: by that he was more easy to be beaten: he being beaten the Romans follow: and the other Roman line, being maddened by the bold news of the king, rout the Sabines. Mettius threw himself into a marsh, his horse trembling by the shouting of those following: and that thing also turned the Sabines from the so great peril of the man: and he indeed fled, the favor of many being added to his mind, his own shouting and cutting. The Romans and the Sabines renew the battle in the middle valley, but the Roman thing was superior. XIII.- Then the Sabine women, from the injury of whom the war had arisen, with dishevelled hair and torn garments their womanly fear being overcome, dared to bring themselves between the flying darts, a running being made transversely, to interrupt the spiteful lines, to interrupt their angers; here praying, their fathers, here their husbands that they would not sprinkle themselves with the unlawful blood of a father-in-law and a son-in-law, nor would stain their own offspring with parricide, these the progeny of the children those of their grandchildren: "if it repents of the affinity among you, or of the marriages turn your angers upon us: we are the cause of the war, we the cause of wounds and slaughter to our husbands and parents: we will rather die, than live widowed and fatherless without either of you". When the thing moves the multitude, also the generals, silence and a sudden quiet comes: after that the generals go to make a treaty, not a peace only, but they make one state from both; they join together the kingdom, they bear all the command to Rome. So the city being doubled, as nevertheless some part was given to the Sabines, they are called Quirites from Cures. As a monument of that battle, they call the lake Curtius, where Curtius, having emerged from the deep marsh, stood his horse in a shallow place. From that so sad war suddenly a joyful peace made the Sabines dearer to their husbands and parents, and before all to Romulus himself: for when he divided the people into 30 curiae, he placed the names of them to the curiae. It is not handed down, when undoubtedly the number of women was greater somewhat than that; whether they were chosen by chance, by age, or by their own dignity, or by their husbands, who should give names to the curiae. And in that time 3 centuries were enrolled: the Ramnenses were called from Romulus

the Tiburenses from T. Tatius: the cause of the origin and name of the Luceri is uncertain. After that the kingdom was not only common, but also amicably for 2 king. XIV. After some years, the relations of king Tatius drive out the ambassadors of the Laurentines, and when the Laurentines act by the law of nations, the favor and of his own prayers prevailed more with Tatius. Therefor he turned the punishment upon himself: for at Lavinium, when he had gone thither to the yearly sacrifice, a running being made, he was killed. They say that Romulus bore that thing less ill than was worthy; either on account of the faithless society of the government, or because he did not believe he was slain by injury. Therefor also he abstained from war: that nevertheless the injuries of the ambassadors and the slaughter of the king might be expiated, the treaty between the cities Rome and Lavinium was renewed. And indeed when peace was unexpected with these: another war nearer by much and near in the very gates, arose. The Fidenatians, having thought the neighbouring power grew too strong near themselves, occupied themselves to make war before as much of strength might be, as appeared about to be. The armed youth being sent in, what of land was between the city and Fidenae, was wasted: thence having turned to the left, because the Tiber stopped the right, they wasted the country people with great terror: and a sudden tumult brought from the fields into the city, was for a messenger. Romulus being excited - for neither was so neighbouring a war able to suffer a delay - led forth the army, placed the camp a 1000 paces from Fidenae. A moderate guard being left there, having gone forth with all the forces, he ordered a part of the soldiers to lie down in ambuscades in dark places, around dense overum shrubs: having gone forth with a greater part and all the cavalry - that was what he was seeking - in a tumultuous and haughty kind of battle by riding to the gates themselves, excited the enemy. Also that equestrian battle gave a less wonderful cause to the flight which was feigned: and when then as if the cavalry trembling between the counsel of fight or flight, the foot also bore back a step, the enemy being poured forth from the full gates, the Roman line being driven in, they were drawn to the place of ambushes by the desire of pursuing and following. Thence suddenly the Romans having arisen they invade the transverse line of the enemies: the

signs of them, who were left in the gaward, moved from the camp and fear: so the Fidenetians being beaten with various terror, almost before Romulus and those horsemen who were with him, wheel the horses with the reins, turn their backs; and more scattered by much - because it was a true flight - those who a little before followed those feigning one, seek the town. Nor nevertheless could they take themselves from the enemy the Roman line sticking to their backs, before the gates were shut; but in as if in one line. XV. The minds of the Veientians being irritated by the contagion of the Fidenation war, and by relationship - for the Fidenates also were Etrurians - and because of the nearness of the place itself stimulated, if the Roman arms were tarried at the neighbouring places the, run upon the Roman boundaries, wasting rather in the manner of just war; no camps not being placed, the army of the enemy not being entrenched, they return to Veii bearing the booty taken from the fields. The Roman army on the other hand, after it did not find the enemy in the fields, being formed and intent upon the last battle, crossed the Tiber. After that, they place the camp and the Veientians heard, whom to the earth and about to come to the city, they went forth in the way that they might decide better in line, than they could fight, shut off, from houses and walls. There, their strength being helped by no art, only by the veteran strength of his the Roman king conquered, and pursued the enemies carried to the walls, from the city strongly fortified by walls and the site itself, he abstained: returning he wastes the fields, rather by the desire of avenge than of booty: and by that ruin, not less than by adverse battle, the conquered Veientian send orators to Rome to seek peace. Being fined by a part of land they were given for a 100 years. Mostly those things Romulus reigning, were carried on at home and abroad; nothing of which after death was disagreeable to the faith of his divine origin and believed divinity, not his bravery in regaining his grandfathers kingdom, not the counsel of building a city, nor confirming peace and war: for by him it, he availed, especially, strength being given so much, that in 40 years afterward it had safe peace. Nevertheless he was more grateful to the multitude than to the fathers: by far he

fore the rest most acceptable to the minds of the soldiers: and he had, not only in war but also in peace, 300 armed for a guard of his body, whom he called Celeres. XVI. These immortal works being finished when he had an assembly in the plain at the marsh of Capra, for reviewing the army, suddenly a tempest having arisen with a great crash and lightnings it hid the king with so dense a cloud, that it took the sight of him from the assembly: nor afterwards was Romulus in the lands. The Roman youth, at length the fear being calmed, after that a serene and tranquil light returned from so dark a day, when it seen the royal seat vacant, although it believed with the fathers, who stood near, that he was taken to heaven; nevertheless struck with fear as if of orphanhood, held a sorrowful silence. After that, a beginning being made by a few, all order to hail Romulus a god born from a god, king and father of the Roman city: they ask favor in their prayers, that he willing would preserve always his own progeny more propitiously. I believe it was, also as others, who silent argue that he was torn in pieces by the hands of the fathers: for also this fame grows down but very obscure: the admiration of the man and the present fear made favor that other. And the counsel of one man is said to have added faith to that thing: for Julius Proculus - the state being solicitous for the desire of the king and incensed with the fathers - although a weighty author of the thing, as it is handed down, came into the assembly: he says "O! Romans Romulus, the parent of this city, having fallen suddenly from heaven at the first light, gave himself in the way to me. When, I in a washful manner being covered with horror, had stood, asking in prayers, that it might be lawful to look on the other hand: go, announce, said he to the Romans, that so it is willing to the gods, that my Rome should be the head of the world: hence they may cultivate the military spirit, both may know and may hand down to posterity, no human power is able to resist the Roman army." He said, "having said these things, he went to heaven. It is wonderful, how much faith was to this man, announcing these things; although the desire of Romulus was soothed with the common people and the army, faith of his immortality being made. XVII. In the mean while the quarrelling and desire of the kingdom stirred the minds of the fathers: not only by one by one, because

no one was found who especially was famous among the new people: it was fought in factions among the chiefs. Some arose from the Sabine who, lest, because after the death of Tatius it was not reigned by their own part they might lose the possession of the command in equal society, were willing that a king should be created of their own body: the old Romans desired a foreign king. In the various wills, nevertheless all wished to be ruled, the sweetness of liberty not yet being tried. After that fear assailed the fathers, lest the state without command, the army without a general, the minds of the many states around being irritated, another foreign war should arise: therefore it pleased that some head should be, and no one was induced to yield in his mind to another. So a 100 fathers share the thing among themselves, 10 decuriae being made, and single ones being created in single decuriae, who should be over the summit of the things. 10 command, 1 was with the ensigns of command and with lictors: the command was finished in the space of 5 days, and it goes through all in course: and there was a yearly interval of the reign. That from the thing which now holds the name, was called the interregnum. After that the common people make a noise, the servitude multiplied, 100 masters made for one: nor do they seem to suffer any thing but a king, and he made from themselves. When the fathers knew that thing was moved, having thought that was about to be offered willingly, which they would lose, so come into favor, that the highest power being permitted to the people, that they might not give more law, than they held back: for they decreed, that, if the father became authors when the people ordered a king, so it was ratified. Also to day, the same law is used in asking laws and magistrates, force being taken away: before the people commenced the vote, the fathers were the authors in the uncertain event of the vote taken. Then the Interex, a council being called, said "O Romans, because it is good, prosperous, and happy create a king: so it seems to the fathers. After that the fathers, if it will be worthy, will approve, whoever is numbered second from Romulus by [illegible] creating him". To such a degree was that grateful to the common people, that, lest they should seem overcome by the benefit; they only order and vote for, that which the senate decreed, a king at Rome.

XVIII. Celebrated justice and religion was in that time of Numa Pom=
=pilius. He lived with the Sabines in Cures a man most skilful, as any was
able to be in that age, of all divine and human law. They falsely publish
the Samian Pythagoras was the author of that doctrine, because another was
not; who, Servius Tullius reigning at Rome, more than a 100 years after, in
the last country of Italy, around Metapontus and Heraclea and Crotona,
it is agreed, had a band of youths emulating in study. From what
places — allowing he was of the same age — what fame among the Sabines,
had excited any one to the desire of learning, or by what commerce of language,
or by what guard had one come through so many nations differing in
speech and manners? Therefor by his natural character I rather think
his mind was tempered with virtues, and formed not so with foreign
arts as with the stern and sad discipline of the Sabines, than which
nation formerly nothing was more incorruptible. The name of Numa
being heard, the Roman fathers, although the power inclined to the Sabines
the King being taken thence, seemed, nevertheless, that neither any one
dared to prefer to this man, himself, or any of his own faction, nor, to
conclude, of the fathers or citizens, all to a man decree the Kingdom brought
to Numa Pompilius. Being sent for, as Romulus had obtained the King=
dom with the city built by augury, as to himself also ordered the gods to
be consulted. Thence being led by the augur to whom afterwards that pub=
lic honor and perpetual priesthood was, he sat, being turned to the south, upon
a stone; the augur to the left of him, his head being veiled, took a
seat holding in his right hand a staff crooked without a knot,
which they call a lituus. Thence when, his sight having taken in the city
and fields, having prayed to the gods, he marked out the regions from east
to west, he said that the parts to the south were right, those to the north
left, he marked a sign on the other hand in his mind, wither farthest
his eyes bore sight: then the lituus brought over into the left hand, the
right being placed upon the head of Numa, so he prayed: "O father Jupi=
ter, if it is lawful that this Numa Pompilius, the head of whom I
hold, should be King of Rome, that you would declare certain to us

the signs among the boundaries which I have made?" When he went through the auspices with words, which he wished to be so which being sent, Numa being declared King he descended from the temple. XIX. Who having obtained the government, the city new, built with force and arms, prepared it newly with justice and laws and manners. To which when he saw they were not able to be habituated among wars since their minds were made savage by military practice, he thought the ferocious people were to be mitigated by the disuse of arms. The gates, as a sign of war and peace, Janus at the foot of Argiletus, opened, it should that the state was in arms, shut, that all the people around were at peace. Twice afterwards it was shut after the reign of Numa, once, T. Manlius being consul after the first Punic war was finished, again, which the gods gave as we see to our age, after the war of Actium, peace being shared with the sea and land, by the imperator Caesar Augustus. It being shut when he had joined the minds of all the near-neighbors with society and treaties, the cares of the outside perils being placed, lest their minds should grow luxurious with idleness, whom fear of the enemy and military discipline had held, first of all he thought the fear of the gods, a most efficacious thing should be infused to the multitude unskilful, and rude in those ages. Who when he was not able to descend to their minds without any other contrivance of a miracle, feigned that nightly meetings were to him with the goddess Egeria: that he by her command instituted sacred rites, which were most acceptable to the gods; and appointed his own priests to each one of the gods. And first of all, he described the year into 12 months to the course of the moon: which, because the moon did not fill 30 days in single months, and days were wanting to the whole year which rolled round in a yearly orb, he so disposed it, placing intercalary ones to the months, that at the same goal of the sun in the 20th year the days agreed with the full space of all the years, whence they had arisen. The same made days for pleading and for not to plead because it was about to be useful to do nothing with the people sometimes.

XX. Then he threw his mind to creating priests, although he himself

formed most sacred rites, those especially which now pertain to the arch-
priest of Jupiter. But, because he thought more kings were about to be like,
in the warlike state, to Romulus than Numa, and they themselves
about to go to wars, lest the rites should be blighted by the royal change,
he created an only priest as a priest of Jupiter, and adorned him with a
garment and with a royal cural chair: to him he placed 2 arch-priests,
one to Mars, the other to Quirinus. He chooses virgins of Vesta, that priest-
hood arose from Alba, and was not foreign to the race of the founder:
he orders a salary from the public, for them that they might be assid-
uous priestesses of the temple, by virginity and other ceremonies, he makes
them venerable and holy. Likewise he chooses 12 Salii for Mars Gra-
divus; and gives the sign of the embroidered tunic, and above the
tunic a brazen covering to the breast; and celestial arms, which were cal-
led ancilia, he ordered to bring them and to go through the city, signing
songs with leapings and a yearly jumping. After that he chooses
from the fathers a highpriest Numa Marcius, the son of Marcus, and
to him he assigned all the sacred rites written out and sealed; with
what victims, on what days, at what temples, the rites should be made
and whence money should be bestowed upon those expenses. Also all the
other public and private rites he threw to the determinations of the high-
priest, that he might be, where the populace might come to consult, lest
anything of divine law, should be disturbed by neglecting their country
rites, and by introducing foreign ones. Likewise the highpriest might
teach not only celestial ceremonies, but also just funeral ones, and the
infernal gods to be pacified. and what prodigies sent by lightnings
or by any other sight, should be received and cared for. For eliciting these from
the divine minds he dedicated an altar on Aventine to Jupiter Elic-
ius, and consulted the god by augury, what might be received. XXI.
For consulting and caring for these things, all the multitude being
turned from force and arms, both their minds were occupied with
acting other, et the assiduous care of the gods resting on them imbued them
breast of all
with that piety, when the celestial will seemed to be present in human

thing!, that faith and oath ruled the state, then the merest fear of law
and punishment: and when the men themselves formed themselves
if on the manner of the unique example of the King, then the neighbou
people who before thought it a camp, not a city, placed in the midst
disturbing the peace of all, were led to that reverence, that they esteem
it wrong to transgress a state wholly turned to the worship of the gods.
grove was, which, middle from a dark cave, a fountain welled with per
-ennial water: in which because Numa often brought himself without
witnesses, as if to the meeting of a goddess, he sanctified the grove to the Co
-mmenae; because there the council of them were with his wife Egeria. And
instituted rites to Faith alone: he ordered the archpriests to be brought

to that sacred place in a curved 2 horse chariot curved
and their arm covered even to the fingers to
make the thing divine; signifying that faith
was to be preserved, and the seat of it also to be
on the right hand. He dedicated many other
sacrifices and places in making the rites,
which the high priests call Augurii. Nevertheless
the greatest of all the works of him was a tutelar
ry goddess, through the whole time of the king-
dom, not less of peace than of the government.
So 2 kings in order, each different ways, that
in war, this in peace, increased the state.
Romulus reigned 7 and 30 years, Numa 3
and 40. The state was as strong as it was
temperate both in the arts of war and peace
XII. At the death of Numa the government re-
verted to an interregnum. Thence the people or-
dered as a king Tullus Hostilius, the grand-child
of Hostilius, of whom, at the lowest estimate a clear

battle had been against the Sabines: the fa=
=thers were witnesses of the deed. He was not only
unlike to the nearest King, but also more ferocio
than Romulus: as his age and strength so also t
ancestral glory stimulated his mind. Having
thought that the state grew old by idleness, on a
sides he sought material of exciting war. It h
=pened by chance, that the Roman peasants too
booty from the Alban fields, the Albans in tu
from the Romans. Then Gaius Cluilius was rei
=ing at Alba. By each messengers were sent abr
at the same time for demanding redress. Tullu
commanded his, that they should act nothing be
=fore their instructions: that he knew sufficient
that the Alban would deny: so war would be abl
to to be declared piously. By the Alban the thing was
acted slothfully: being accepted inhospitably by
Tullus courteously and kindly, the celebrate the fea
of the king civilly. In the mean time the Roman
demand redress first, and the Alban denying
had declared war for the 30th day. They annou

these to Tullus. Then Tullus made the power
speaking demanding that what they had
come for. They ignorant of all things at first
spent the time in apologising: that they were
about to say something which would be less
pleasing to Tullus, but they were compelled
by command, that they had come to de-
mand redresses, unless they were returned, they
were ordered to proclaim war. To these Tullus
said. "announce to your King, that the Roman
king makes the gods witnesses, which people
first refusing sentence the messengers seeking
redress, that upon it all the ruin of this war
may fall". XXIII. The Albans announce these
at home. And on both sides, war is prepa-
red with the greatest power, very much
like to a civil war, almost between parents
and children, both a Trojan progeny, since
Lavinium from Troy, Alba from Lavinium,
from the race of the Alban Kings, the Ro-
mans had arisen. The event of the war

nevertheless made a less miserable fight because it was not fought in a battle, and the houses of one city being demolished two people were merged into one

Æneas
Ascanius
Silvius
Æneas Silvius
Latinus Silvius
Alba (ob Latino)
Atys
Capys
Capetus
Tiberinus
Agrippa
Romulus Silvius
Aventinus
Proca
Amulius
Numitor (his brother)
Romulus
Numa
Tullus Hostilius
Ancus Marcius

Servius Tullius
Tarquinius Priscus

Translation

Robert H Nassau